

UGH SIRUP
AGE:
MULTIPLY!
SWAMIS
tion. Etc.

THE BAPTIST RECORD.

Organ of the Mississippi and Louisiana
Baptist State Conventions.

The subscription price is required in ad-
vance, and at the expiration of the term
paid for the paper will be stopped. All
money for the paper should be sent to P.
O. money order on Clinton P. O. or by
draft letter, or Express, to M. T. Martin.
All communications for the paper should
be sent to J. B. Campbell.

COMMUNICATIONS.

The Immoralities of the Times and the Duty of Churches with Regard to Them.

BY J. T. BUCH.

[The following essay was recently
read before a Ministers' and Lay-
men's conference. It will be read
with interest and profit.—Ed.]

I will first say that the immorali-
ties of this age are very much the
same as those of past ages; and I do
not pretend, therefore, to speak of
them as something peculiar to our
day.

DRUNKENNESS.

Since the time when Noah pro-
mised the curse upon Ham and
his descendants, we find this vice
prominent in the world and to day
it is without doubt the great curse
of the age. It is useless to consume
time in attempting to prove this, or
to depict the horrors of drunken-
ness and its attendant miseries; no
man today questions either.
But would it not be well for us to
consider the question, "What is the
cause of it?" Some men drink cer-
tain quantities without showing it
in their words or actions, while oth-
ers can not take one ordinary drink
without being very visibly affected.
The former is regarded a "social
drinker," but the latter must be
regarded as a drunkard. It would
therefore seem that this term is
qualified, not by the quantity of
spirits a man drinks, but by the
effect it produces in him. By this
ability to prove.

That this can not be a just dis-
tinction is very evident; and therefore,
we must conclude that either both
are temperate and therefore drunk-
ards, or neither is; and this forces
upon the conclusion that the only
safe way is to use no spirits as a
beverage.

The man who can not take large
quantities should abstain for the
sake of others, if not for his own.
But I must not dwell upon this vice,
for the list is long, and my essay will
become tedious.

GAMBLING.

Is a vice which pervades all cir-
cles of society, and is not unknown
even in churches. Of course, it is
condemned on all sides that it is wrong
to play cards for money, or to bet
on a horse-race, but lotteries, card
parties, cake cuttings, raffles,
grab-bags, 50-pounds, etc., and ad-
vocates and patrons in the churches.
The man who stakes a large amount
on the result of a game at cards is
gambling, but one who buys a ticket
in a lottery, or pays \$10 to cut a
cake, in the hope of thereby obtain-
ing some prize worth a great deal
more than he has paid for it, is only
indulging in a game. The desire to in-
vest in these things is formed in
young minds by the grab-bags, etc.,
which children are encouraged to
get up for various purposes.

I remember, several years ago,
seeing a man with a crowd around
him who seemed to be interested in
something he was showing them;
upon inquiry, I found he had a
board in which there were a number
of pegs; a person by paying a small
sum was permitted to pitch a ring at
the pegs; if he succeeded in throw-
ing the ring over a peg, he won a
certain amount; if he missed he got
nothing. A few days after, I saw
not less than a dozen boys with their
pocket-books and rings; their currency
was pins, instead of greenbacks, but
the young gamblers were rapidly
developing.

The schemes adopted in church
fairs are very often of a character
bordering so closely upon gambling
that the advocates of such are con-
stantly trying to make the distinc-
tion plain to the opponents. Another
species of gambling is known in
the business world as "buying fu-
tures." This is indulged in very
largely in the commercial centres.
A man will contract with another to
deliver to him so much cotton, sugar,
wheat, or any article of commerce, for
a specified price at a specified time.
No money is paid, except an amount
sufficient to cover the margin, as it
is called, or the difference between
the price to be paid and the market
price of the article at the time the
contract is made. Gold, bonds,
stocks, etc., are bought and sold in
the same way. None of the theories
mentioned by these transactions
change hands; the parties selling
often times have none; nor can the
party who agrees to buy pay the
hundredth part of what he agrees to
take. The transaction is therefore
a sham, the parties simply bet upon
the rise or fall of the articles.

Some good men have doubtless
been induced to invest in such things,
believing that they are legitimate
transactions; but, in the large cities
where these things are indulged in,

THE BAPTIST RECORD.

M. T. MARTIN, Proprietor.

VOL. 3.

CLINTON, MISS., THURSDAY, APRIL 10, 1879.

Price, \$2 00 Per Annum.

NO. 8.

Integrity, and Fidelity to the Cause of Christ.

they are condemned by, not only
Christians, but by men who care
nothing for religion.

I could enlarge upon this vice, but
time presses.

DISHONESTY.

The command, "Thou shalt not
steal," has a much wider signifi-
cance than is generally given it.
Men, as a rule, do not what is popu-
larly called theft, and the detected
thief finds no sympathy. It is not of
this class, therefore, that I would
speak here, but of some who, in the
sight of God, violate this command-
ment as positively as the wretch who
suffers the penalty for stealing. It
is not alone the creature who sneaks
into your room and steals your
watch, or dexterously extracts your
pennies from your pocket, who is a
thief, but the wretch who gains the
confidence of his friend, and then
takes advantage of legal technical-
ities, takes his property from him, or
demands his widow and orphans out
of their just dues; or the one who,
taking advantage of bankrupt laws,
has his property concealed so as to
defraud his creditors. These are
true yoke-fellows with the sneak-
ing thief and the pickpocket. The
fact is, an honest man takes no legal ad-
vantages which violate equity and
justice. He may be forced by
circumstances to seek legal protection
from merciless creditors, but he
will pay what he owes when he can,
whether the law requires him to do
it or not. I think we may safely
conclude that the man who is honest
only so far as the law requires him
to be, would steal if there were no
law. Fear of punishment, or re-
spect for public opinion, is all that
makes such a man seemingly honest.
In this connection, I take occasion
to say, that the true Christian is
honest. The religion which does not
make a man honest, is not worth
having; it certainly is not the reli-
gion of Jesus Christ. I submit this
statement for your consideration.
True honesty is taught in the com-
mand, "As ye would that others
should do unto you, do ye even so
to them."

SABBATH-BREAKING.

This is the great vice of the age.
Everywhere we see the Lord's day
desecrated. Laws made to preserve
the sanctity of the day are, in many
instances, violated with impunity.
In the cities, theatres, beer-gar-
dens, etc., are open and crowded
with people, while boats and cars
are crowded with excursion parties
seeking recreation and pleasure.
In the country and smaller towns some
persons devote the day to hunting
or fishing, while others upon that
day lay out their work for the com-
ing week. Nor is this all. (Go to
our churches, and what do we see
there? Before service, men and
women in groups, in the house or
out on the grass, discussing crops,
finances, fashions—in short, every-
thing except religion. And after
services, go to their houses, and we
hear the same thing. The fact is,
that about two-thirds of the day is
given to talking of these matters,
and laying out plans for the future.
No Scripture is more wilfully per-
verted than that containing Christ's
teachings regarding the Sabbath.
Every one who wishes to do a little
good work will be sure to discover
"the sheep is in the ditch." A man
will neglect a piece of work all the
week, and when Sunday comes, will
quietly go to it, and, if you ask him
why he does this, he will tell you
about the sheep. As has been well
said by a good brother, "see push the
sheep in the ditch on Saturday, so that
we can pull him out on Sunday." The
command, "Remember the Sabbath
day to keep it holy," means that we
must so arrange our affairs that we
will be able to give that day to God.
Remember; provide for it, get things
in order, and then you can keep it
holy.

There are many other things
which I could notice at length, but I
will treat them collectively.
Theatres, circuses, etc., are demor-
alizing. I am aware of the fact
that I now antagonize the opinions
of some Christians, for I have seen
good men who visited such places
very frequently, and who contended
that there was no harm in doing so;
and some contend that the moral in-
fluence of the stage is very power-
ful. I can not admit either of these
assumptions. I have never heard of
the person whose morals were im-
proved by even the most moral of
the dramas ever "put upon the
boards," while it is a notorious fact
that the plays which have the great-
est run, are immoral in their charac-
ter, and must, therefore, be no less
so in their influence, and many of
them are immodest, if not positively
obscene. That there are exceptions,
does not by any means prove that
what I have stated is not true. It is
certainly true that the Christian can

avoid the theatre without moral in-
jury. As to the circus, there can be
nothing worthy of the name of
reason advanced in its defense.

If there is anything immoral
which seems to be peculiar to this
age, it is the disposition upon the
part of Christians to encourage all
kinds of shows. I venture to say
there are Baptists in this State who
spend as much money for show tick-
ets as they pay to their pastor; per-
haps even more than they pay him.
Some of them think they have done
exceedingly well if they give a dol-
lar to missions, but they think nothing
of paying the same for a theatre
ticket. Brethren, is not this an in-
sult to the Master? Is it not time
that Christians were leaving off
economizing with God, while they
spare nothing in the gratification of
worldly enjoyment? Would it not
be well for us all to study closely
the story of Ananias and Sapphira?
Excuse the digression, if such it is;
for I might add to the list of vices
already enumerated, that crowning
one of love of money and of self;
but I forbear. My time and your
patience are about exhausted, and I
will close with a short reference to
"the churches' duty" in regard to
these.

The church should antagonize
everything which is immoral. The
vices should not be tolerated at all.
Dishonesty, Sabbath-breaking, gam-
bling, etc., should be promptly and
severely rebuked, by excommuni-
cating the offender. Drunkenness
should be tolerated only so far as to
try to reform the brother whose ap-
petite causes him to sin against him-
self, his family, and his God. All
immoral practices should be dis-
courage and offenders prayerfully
admonished to desist. If they hear
and heed, "thou hast gained thy
brother." Excommunication is a
severe, but sometimes necessary,
remedy, which should be resorted to
only after all other remedies have
failed.

The sole aim of the church should
be to honor the Master; and, keep-
ing that aim constantly in view, to
pray, fervently, fearlessly, act in obedi-
ence to His will, as far as it can be
known.

The church should be careful to
act consistently in all cases; to pun-
ish one member for an offense which
is not noticed in another, will invari-
ably do harm. It is an unjust dis-
crimination. It is however, the church
is convinced that the good of the
cause demands different sentences in
two or more cases apparently simi-
lar, the cause of its action should be
distinctly announced and recorded.
Circumstances must, in all cases, be
taken into consideration and the
Scriptures rigidly adhered to.

Objections to the Church Being Commissioned to Preach Answered.

1. It is objected, inasmuch as the
church cannot go to preach the gos-
pel to every creature, that there is
an evident unfairness in the imposi-
tion of such a command upon her.

In reply, we would beg the ob-
jector to remember that, although
Christ has made the work hers, He
has not left her without the proper
arrangement by which it is to be
done. He has given to the church
a certain class of servants, called by
himself, and qualified to preach, and
placed under her direction. The
very name ministers, which signifies
servants, is expressive of this rela-
tion. The church obeys the com-
mand of Christ by calling forth these
servants, so called of God, and by
him qualified to be a light of the
Gentiles, and to be for salvation to
the ends of the earth. So far from
this being an arrangement unsuited
to the end in view, it is indeed the
most efficient that can be conceived,
and the only one at all likely to af-
fect the benevolent purposes of the
people of our salvation.

2. If it be objected that, because
the ministry does the work of
preaching, that therefore the church
is not responsible, I will ask whether
or because any particular work is
mine, and I am responsible for its
accomplishment, it follows that I
must do it with my own hands? I
may be physically or mentally in-
capable of it, and, because it is done
by my servant who is qualified for
the task, under my direction, is it,
therefore, the less my work? A
planter cultivates his crop, and reaps
the rewards of his care and industry,
but he does not, perhaps, touch a
plough or hoe, during the time; he
does this work by his servants; is it,
therefore, not his farm and crop?
Was he not responsible in every par-
ticular? Such are the relations of
the church and her obligations, and
responsibilities in preaching the gos-
pel to every creature.

This view of the subject, to all
who are familiar with the New Testa-

ment, approaches so near to a self-
evident proposition that I shall sat-
isfy myself with adducing from the
many which are at hand, only one
proof of its truth. Addressing the
Corinthian church, Paul says: "We
preach, not ourselves, but Christ
Jesus the Lord, and ourselves your
servants for Jesus' sake." Ministers,
the servants of the church, to do
what? The passage itself tells us
that. To preach Christ Jesus the
Lord, and to preach Him as com-
manded, in all the world to every
creature. This, therefore, is the
work of the church, and ministers
are her servants to do the work,
and, while so employed, look to her
for countenance, and support of
temporal character, and to Christ for
spiritual subsistence and success.
They are responsible both to Christ
and His church, for the faithful per-
formance of the trusts committed to
their hands. On this ground alone
the church has authority to silence a
heretic or disorderly minister, and
to depose him from the ministerial
office, which she would have no right
to do, were he not her servant, and
responsible in doing her work, and
to Jesus Christ, for the faithful execution
of his vocation.

For these reasons ministers of the
gospel are prohibited from secular
pursuits. Do you want proof of
this statement? What was the duty
of ministers in apostolic times, it
will, I presume, be admitted is their
duty now, and what is the duty of
one is the duty of all. Paul gave to
Timothy (1 Tim. 4:15) this charge:
"Meditate upon these things, give
thyself wholly to them." A soldier,
that he may fight the battles of his
country successfully, does not divide
his thoughts with other cares and
employments, that he may please
him who hath chosen him to be a
soldier. How much more should a
minister avoid distracting his
thoughts with the world's amuse-
ments, that he may labor with an eye
single to the great work of salvation,
and truly gospel.

It is, I know, objected that Paul la-
bored with his own hands, at a secular
calling, to supply his own temporal
wants. In reply, I would say, that
he did this only for a short time, and
under peculiar circumstances. It
was forced upon him in default of a
timely arrival from the churches of
the necessary means of support,
which deficiency was soon removed.
Did any of the other apostles pur-
sue any worldly calling after they
abandoned their nets on the shores
of the sea of Galilee? In the his-
tory of the church of this great val-
ley, what if it should be recorded
that a certain eminent minister, in
one of the States washed by the
great Father of Waters, did abso-
lutely, during one period of three or
four months in the year 1878, labor
with his own hands for his support.
Would you not think this a strange
record? Do not two-thirds, and per-
haps three-fourths, so labor? This
record of Paul only illustrates the
old maxim, "The exception proves
the rule."

The Jewish priest had no inheri-
tance in the land of Israel. This was
doubtless a wise provision of the Al-
mighty to divert them from tempo-
ral pursuits, and secure their atten-
tion to their sacred office. Minis-
ters, under the gospel, are not pro-
hibited the possession of property,
but are admonished, by apostolic ex-
ample, to be content with food and
raiment. And because they are the
servants of the church, for the ac-
complishment of great and glorious
purposes, are prohibited from earthly
pursuits. The whole church is as
much bound to support the whole
ministry as the planter is to feed
and clothe, and in other respects
render comfortable, the servants who
cultivate his farm. I regret exceed-
ingly, on account of the salutary
practical effects thereby lost, that
these truths are so faintly impress-
ed on the minds both of our ministers
and churches.

Were they felt and acted upon,
none would go out to the work but
those who were Scripturally qual-
ified. Such, having their undivided
minds fixed on the work of preach-
ing the gospel, would be workmen
that need not be ashamed, rightly
dividing the word of truth, and the
church, instructed in the doctrines
and duties of religion, would arise
from the dust, the wilderness, and
"the solitary places would be glad
for them, and the desert rejoice and
blossom as the rose."

That the church is a missionary
compact to preach the gospel to the
world, is a doctrine which, in sub-
stance, our fathers preached to us in
our childhood. In an obscure settle-
ment in the forest of Middle Ten-
nessee, where I was born seventy-
two years past, and partly raised, I
have heard old ministers take texts

from the Song of Solomon about the
bridgroom and the bride. They
told us that Christ was the bride-
groom and that the church was the
bride. That, when the husband
went from home, the care of his af-
fairs devolved, in his absence, upon the
wife, and that her solicitude and at-
tention to his interests would be pro-
portioned to her affection for him. I
believed this doctrine then; I believe
it now. Now Christ, the husband,
has gone, as to His personal pres-
ence, to Heaven, but has promised
that He will return again, until
which time He has left His church
here—His bride—whose business it is
to superintend His affairs and carry
out His great designs. What are His
designs? Jesus Christ came into the
world to save sinners. The busi-
ness of the church, therefore, is to
save sinners—He has appointed to
use sinners—to be a light of the
Gentiles, and for salvation to the
ends of the earth, for so hath the
Lord commanded us.

We have now examined the na-
ture and relations of the church and
the ministry to each other, and the
work of preaching the gospel to ev-
ery creature, and of both to Jesus
Christ. We have proved that Christ
has an arrangement by which the
earth is to be filled with the knowl-
edge of the glory of God, and we have
demonstrated that the church, in the
aggregate, including ministers and
people, is a missionary organization,
formed by Divine wisdom, the prin-
cipal object of which is to spread
the gospel over the whole world.
We are all alike intrusted, individ-
ually and collectively, and are bound
to engage in the work. No Chris-
tian can decline and be guiltless of
the blood of souls. The call upon
every one sounds to us from Heaven,
and commands us to labor with an
earnestness commensurate with the
magnitude and importance of the
holly enterprise.

We will inquire in our next paper
whether the method adopted by us
of doing the work of preaching the
gospel to all nations, by the union
of churches and individuals in con-
ventions, general associations, etc.,
be Scriptural and right.

G. T.

Christian Progress.

NO. 10.

The success of a church, in a large
measure, depends upon a well regu-
lated discipline. Every church
member is bound by the most sol-
emn obligations to take part in its
government. It is no more the duty
of one than another. Yet few of
our members are familiar with the
routine of church discipline, and it
is to be feared that many of those who
do know what is proper to be done,
excuse themselves from active par-
ticipation. If responsibility is to be
assumed, too many shrink; it is
may be, in rare cases, from a sense
of incapacity; but more frequently,
perhaps, from fear of danger to per-
sonal popularity.

I assume that it is the duty of ev-
ery male member of a church, at
least, to study this subject. The
New Testament is our law-book.
We should look into it carefully and
prayerfully, and form our conclu-
sions on the subject from its teach-
ings. A good standard treatise on
discipline by some intelligent Bat-
tist author should make part of ev-
ery Baptist library. I would make
no man my guide on this or any other
subject, but these works shed
light on the teachings of the Scrip-
tures, and thus serve as helps to
those desiring to learn.

Every church member should at-
tend the conference meetings of his
church, if possible. Cloudy, cold, or
hot weather is not a sufficient excuse
for those in health. Neither is busi-
ness, ordinarily, a valid reason for
non-attendance. Business should be
so arranged in anticipation, as that
this duty may be attended to with
the least possible sacrifice.

If persons desire to unite with the
church, each individual member
should thoughtfully weigh the qualifi-
cations for membership of the ap-
plicant, and, without partiality or
prejudice, cast his vote. A member
should never raise objections after
the vote is cast. If he is not pres-
ent, it is his own fault. If present
and refusing or neglecting to vote,
he is as responsible to the church as
if he had voted.

Differences of opinion exist, and
perhaps always will, on certain points
in receiving those who have been
connected with other churches. Some
would receive those who had only
what is known as alien immersion
without baptizing them; others
would be opposed to it. Some
would favor the admission of those
whom they regarded as unjustly ex-

cluded from other churches; others
would be opposed to it.

My individual opinion is, that it is
best to proceed regularly and admit
none but such as have been regular-
ly immersed by a properly author-
ized administrator, without baptiz-
ing them, and none excluded from
others churches, till restored by the
excluding church, unless that church
has become extinct. But, while I re-
tain a sense of my fallibility, I think
I shall feel willing to yield my in-
dividual opinion on these subjects to
the judgment of a majority of my
brethren.

The corrective discipline of our
churches often becomes complicated
from not passing the simple tests
of God's word.

Perhaps a majority of our
church troubles arise from personal
difficulties, and if every member was
taught that the rule in the 18th
chapter of Matthew was to be strictly
followed, and that a refusal to be
governed by that rule subjected the
recusant party to dealing, and
exclusion might be saved from many a
troublesome and, perhaps, disastrous
strife.

Another source of trouble in ex-
ecuting the corrective discipline of
our churches is sheer cowardice.
The plea is, perhaps, that others are
better informed, more consistent,
have more influences or are better
talkers, but behind it all is the
fear of personal consequences.
The purity of God's house should be
the first consideration. A vindictive
spirit should be avoided, but the laws
of Christ's kingdom should be firmly
executed in a spirit of love, regardless
of power, position or wealth.

P. COCHRAN.

Living in Vain.

Man was created for a wise and
noble purpose—to "glorify God in
his body and spirit which are God's." This
man, fallen man, may do, by se-
curing his own salvation and labor-
ing for that of others. This consti-
tutes the mission of human life, and
he who performs the great journey
of life without accomplishing, at
least, a part of this end, may be said
to live in vain.

Alas! how many live in vain.
How sad the thought, and yet how true!
Man is the noblest piece of God's
workmanship beneath the sky, "for
he was made a little lower than the
angels" and crowned with glory and
honor. The Lord has endowed him
with strong and noble faculties
of mind and given him an immortal
part which shall survive the wrecks
of time and decay of all material
creation. He has bestowed on him
the richest and greatest of all bless-
ings, by giving his beloved Son to
die in his stead, by revealing to him
His sacred will, by sending His Holy
Spirit into the world to lead him
in the way of life everlasting, by a
lively manifestation of the ever bless-
ed gospel of Jesus, and other bless-
ings surpassingly great and too nu-
merous to mention.

And now, shall man, so highly
honored in his creation and preser-
vation, for whom so much has been
said and done, for whose salvation
Heaven and earth are unitedly con-
cerned,—shall this created intelli-
gence live in vain? While all other
creatures here below fulfill, to the
letter, the end for which they were
made, shall man, the crowning glory
of creation, become the vilest of the
vile, the scum of all the earth? Shall
he alone be guilty and rest beneath
the threatening and devouring wrath
of an angry God,—shall he live in
vain?

Shall he sail across the wide and
tempestuous sea of life, lashed and
driven by the raging billows of
time, to learn, when all is over, that
he has lived in vain? Or, shall he
be the favored child of fortune, fame
and wealth, to tell to the world, with
his fast fading breath, that he
has lived in vain?

When sad and weeping friends
shall stand around his grave, shall
the burden of their hearts be, he
lived in vain?

When the bravest fingers of time
shall write his epitaph, shall it be,
he lived in vain?

When the strong hand of final
justice shall bring him to the bar,
shall the Judge of all the earth pro-
nounce his doom, he lived in vain?
And, while forever dying, and yet
never dead, in a sea of fearful wrath,
shall his mournful, ceaseless cry be,
I lived in vain?

I repeat, how sad! how overcloud-
ingly sad! for men to live in vain—
to waste and squander away that
life which God, in his wisdom and in
goodness, gave.
O man, by all that is precious, do
not live in vain!
T. C.
Wesson, Miss.

Concerts Again.

In answer to the questions pro-
posed by my good Bro. Mason,
respecting the concert at Trenton
for the benefit of the church in
Vicksburg, I will say that, while I do
not object to the managers of a con-
cert giving the proceeds of it to a
church or other benevolent pur-
poses; while I admit that it is "the
best disposition that can be made of this
money"; while it is true that reli-
gion is the best object to which money
made in any way can be given,—I fail
to see the propriety of raising money
for our Master's cause in this way.
If "the end justifies the means," then
a gambler is justifiable in gambling
if he will give what he wins to a re-
ligious purpose. The fact that money
is appropriated to a religious ob-
ject, is not always an argument that
the money was obtained in the right
way. Bro. Mason may tell me that
gambling is an *abominable* evil; so
is worldly conformity on the part of
Christians. Now, whenever Chris-
tians engage in worldly amusements
in order to please the world, and
thus *conform to the world*, they
absolutely *condemn* to the world.
Again, whenever Christians employ
worldly means in order to raise
money for a church, they virtually
proclaim that religion is not able
to take care of itself, and is *utterly de-
pendent for its preservation upon the
world*. They thus dishonor God,
who, by every possible entreaty, calls
upon them to commit their wayward
and their wants to Him.

Again, resorting to concerts de-
clares that Christians are either un-
willing to support the cause for
which such entertainments are got-
ten up, or unable to do it. If they
are *unable* to do it, their liberality
is a great sin, and they cannot
atone for it by raising money through
means *unapproved* by the word of
God. God will not suffer himself
mocked in this way. If they are
not able to do it, God does not re-
quire them to do it. The people of
Trenton are *very blessed*, and I be-
lieve did all they could for our
cause in Vicksburg when Bro. Barr
visited them, two months ago.

Again, there is no necessity for
the raising of money in this way.
Let us give of our means to Christ,
because we love Him; let our pray-
ers follow our contributions, and
God will enable us to accomplish the
end for which they are designed.
To suppose otherwise, would be to
distrust His promises under the
guidance and blessings of His grace
and spirit.

Again, admitting the harmlessness
of some concerts, just let them be-
come a popular means of raising
money, and it will not be long be-
fore church-members will engage in
"raffles," "mité parties," "lotter-
ies," "chance-taking," etc. "A lit-
tle heaven leaveth the whole lump."
Were it not for the growing length
of this article, I could instance many
cases showing that such have been
the results of concerts, fairs, etc.

Finally, saying nothing of the in-
creasing world-mindedness to which
such entertainments lead on the part
of church-members, I submit that
concerts for church purposes are
wrong, because there is no Scripture
that authorizes them. It may be
said that there is no Scripture
against them. I shall not here un-
dertake to show that there is, for it
is not necessary to do so. There is
no passage of Scripture which says
"Thou shalt not sprinkle an infant,"
yet we do not say that infant sprink-
ling is right. We oppose it because there
is no Scripture for it.

Bro. Mason's reasoning about con-
certs being "harmless in themselves,"
"refining," etc., all sounds very well,
but, with all due deference to him,
for I love him, he does not give us
"thine with the Lord" for getting them
up for religious purposes.

L. C. KELLS.

Woman's Work for Missions.

Recently much has been said and
written in reference to the above
subject.

Upon this, as upon other subjects,
different opinions are entertained as
to the way in which the talents
and influence of the sisters may best
be used in the spread of the gospel.
I believe it is conceded by all that
they have capacity for exerting a
great and beneficial influence in be-
half of missions.

I do not propose in this article to
settle the question, "How the gifts
and piety of the sisters may best be
directed in the extension of Christ's
kingdom," but to offer a few reflec-
tions which I have had upon the
subject.

I may state that for the past six
years the sisters of the Baptist
church in Vicksburg have been working
in organized capacity under the form
and aid, by their earnest and active de-
votion, have stimulated the church
to increased life and activity. Ith-
erto the sisters who were actively
united in the missionary work have
been recognized as the Ladies' Mis-
sionary Society.

THE BAPTIST RECORD.

Write communications for the paper and
business matters on separate pieces of pa-
per.

In all business letters be sure to give
both your post office and State, writing all
in a plain, legible hand.

JOE WORK.

All kinds of Joe Work, not inconsistent
with the character of the paper, executed
in good style and on moderate terms.

of Constitution generally adopted
by the Ladies' Missionary Societies;
church have led to a change in the
name of this particular body.

